CERTAINE ARTICLES OR FORCIBLE REASONS:

Discouering the palpable absurdities, *and most notorious errours of* the Protestants Religion.

Palpauimus quasi cæci parietem, & quasi absque oculis attrectauimus. Impegimus meridie quasi in tenebris. Isa. 59.

As blind men wee haue gropt the wall, and as without eyes wee haue handled (it.) Wee haue stumbled at noone-dayes as in darkenesse. Isa. 59.

Domine aperi oculos istorum vt videant. Reg. 4. cap. 6.

O Lord open the eyes of these men, that they may see. King. 4. cap. 6.

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Articles concerning knowledge & faith.

1 *The Protestants haue no faith nor religion.*
2 *The learned Protestants are Infidels.*
3 *All Protestants who are ignorant of the Greeke and Latine tongues are Infidels.*
4 *The Protestants know not what they beleeue.*
5 *The Protestants haue no meane to determine controuersies, and abolish Heresies.*

Articles concerning good life & pietie.

1 *The Protestants are bound in conscience neuer to aske God forgiuenes of their sinnes.*
2 *The Protestants are bound in conscience to auoide all good workes.*
3 *The Protestants either haue no faith at all, or lie most dammablie in denying, that a man assisted by Gods grace can keepe the Commandements.*
4 *The most pointes wherein the Protestants dissent from Catholikes, tend to loosenes of life & carnall libertie.*
5 *The Protestants make God the Author of sinne, the only cause of sinne, that man sinneth not, that God is worse then the Diuell.*
6 *That faith once had may be lost.*
7 *The Protestants shall neuer haue life euerlasting, because they will haue no Merits, for which euerlasting life is giuen.*

THE FIRST ARTICLE.

Concerning knowledge and faith.

The Protestants haue no faith nor religion.

THE Protestants haue no Faith, no Hope, no Charity, no Repentance, no Iustificatiō, no Church, no Altar, no Sacrifice, noe Priest, no Religion, noe Christ, the reason is: for if they haue, then the world was without them for a 1000. yeares (as they themselues must needs confesse *Videl.* All that time their Church was eclipsed) & for 1500. as we wil proue by the testimony of al records of antiquity, as histories, Councels, Monuments of auncient Fathers: whereby it plainly appeareth that the Synagogue of the Iewes was more constant in continuance, & more ample for place then the church of Christ, (for they haue had their Sinagogue visible in diuers countries euer since Christs death & Passiō, euen

euen vntil this day.) Which is the very path to lead mē into *Atheisme*, at though Christ vvere as yet not come into the world, (a) whose admirable promises are not accomplished, (b) whose assistance hath failed in preseruing his *Church* vnto the worlds end, (c) whose presence was absent many hundred yeares before the finall consummation, and consequently they open the gappe to all Machiuillians, who say that our Saviour was one of the deceauers of the world, promising so much concerning his Church, and performing so little.

(a) Isa. 60. ver. 11.
(b) Mat. 16 ver. 18. &
(c) Cap. 28 ver. 20.

The learned Protestantes are Infidels.

2. ARTICLE.

1. VVHOSOEVER *buildeth his faith vpon his owne priuate, & singular exposition of Scripture is an Infidell.*
2. *But all Protestants in England build their faith vpon their own priuate exposition of Scripture: Ergo,* al the Protestants of England are Infidels.

The Maior cannot be denied: becaus

faith

faith must be infallible, and impossible to be eyther erronious or chaungable: but faith which is builded vpon priuate expoſition of Scripture, is ſubiect to errour and chaunge, and conſequenthe, vpon better aduice and conſideration may be altred.

The Minor I proue: for eyther they build their faith vpon their own priuate opinion, in expounding of Scriptures, the expoſition of the Church, the Fathers, or Councels: but not vppon theſe three: *Ergo*, vpon their owne priuate expoſition.

Some Proteſtants allow the Fathers, and their expoſitions; ſo farre foorth as they agree with Gods word, and no further: but this is no thing els but to delude the worlde: for what meane they, when they ſay they vvill allow them ſo farre forth as they agree with the ſcriptures? meane they perhaps, that if the Fathers bring Scriptures to prooue anie point of religion now in controuerſie, to allow that point as true? if ſo, why then reiect they (a) S *Auguſtine*, and other Fathers, vvho bring Sripture to prooue prayer

(a) Aug. de cura genda pr mortuis.

prayer for the dead? yea and all controuersies almoſt in Religion, the Fathers proue by Scriptures, when they diſpute vpon them: or perhapps they meane to admit the Fathers, when they alleadge Scripture, but ſuch as euery Proteſtant ſhall allow of, ſo it be conformable to theyr fancies, and fit theyr new coyned Goſpel: and in this ſenſe who ſeeth not, that euery paltry companion will make himſelfe, not only the true expoſitor of Chriſts word: but alſo will preferre his expoſition before all auncient Fathers, when they daunce not after his pipe, & conſent not with his hereſies.

All Proteſtants who are ignorant of the Greeke and Latine tongues are Infidels.

3. ARTICLE.

WHOSOEVER relieth his faith vpon the miniſters credit and fidelitie, hath no faith at all.

But all thoſe in England who are ignorant of the Greeke, and Hebrew tongues, relye theyr faith vpon the miniſters

niſters credite, *Ergo:* All thoſe in England vvho are ignorant of the Greeke and Hebrevv tongues, haue no faith at all.

The Maior is manifeſt: becauſe (a) they themſelues confeſſe that euery mā may erre, and doth erre, neyther haue they any warrant why the miniſters doe not erre, ſince they conſtantly doe defend, that whole Generall *Councels*, yea, & the vniuerſal Catholike Church may erre and hath erred.

(a) Cal. lib. 4. inſtit. ca. 9. §. 3. Luther lib. de concil. pa. 54. & lib. de concil. part. 1. q.

The Minor I proue: for all ſuch Proteſtants ground their faith vpon the Bible tranſlated into Engliſh, the vvhich tranſlation they know not whether it be true or falſe: whether the miniſter *Tindal* for example erred or no, either vpon ignorance, as (b) *Broughton* one of the greateſt Linguiſts among the preciſions affirmeth, in an Epiſtle dedicated to the Lords of the Councell, or vpō malice to induce the people to *Proteſtancie*, and to cauſe thē to leaue the *Catholike* religion: as *Gregorie Martine* in his diſcouery moſt pregnantlie proueth. Theſe errors I ſay they know not, and conſequentlie cannot

(b) Wher in he deſi reth the Lordes o the Coun cel to pro cure ſpee dily a nev tranſlatiō becauſe that whic nowe is i vſe in En land, is fu of errors.

not discerne a true translation from a false: and therefore must needes relye theyr faith vpō the silly Ministers faithlesse fidelitie: vvhich conuinceth that they haue no faith at all.

The Protestantes know not what they beleeue. 4. ARTICLE.

THE Protestants know not vvhat they beleue, nor why they beleue. That they know not why they beleeue, I haue shewed before: for that the ground of theyr beleefe is not the authoritie of Scripture, of Councells, of Doctours, nor of the Church: but theyr owne fancie. And that they know not what they beleeue is manifest, because they haue no rule, vvhereby to knovv what is matter of faith, and what is not. Some will limite theyr Beleefe to theyr Creed, saying that nothing ought to be beleeued, which is not in the Apostles Creede: but then I would demaund of thē, whether we ought to beleeue that the Scripture is the word of God? That Baptisme is a Sacrament? That in the

Eucharist

Eucharist is the body of Christ by faith? to what article should these be reduced seeing they are not contayned in the Creed? or how shal we know infallibly, how these be matters of faith, since they are not contained in the Creed? Others deny some Articles of their Creed also: for the Protestants deny three Articles of our Creed, and the Puritanes fiue.

1 The first is the *Catholike Church. Credo Ecclesiam sanctam Catholicam.* I beleiue the holy *Catholike Church*, the which in verie deed they doe not beleeue, because *Catholike* is vniuersall, and so the Church of Christ, which we are bound to beleeue, must be vniuersall for all (a) time comprehending all ages, (b) & vniuersall for place comprehending all Nations: but that Church which the Protestants beleeue was interrupted, all the ages betwixt the Apostles & *Luther*, which was 1400. yeares, or in very deed was neuer seene before *Luthers* daies, therfore that church they beleue cannot be *Catholike*. Neither is it vniuersall in place beeing contained within the narrow bounds of *England*, which is accoũted but as a corner

(a) Mat. 16
Isa. 60.
(b) Psal. 2.

ner of the world, for the *Lutheranes* in Germanie, the *Hugonots* in Fraunce, and the *Guiues* in Flaũders deteſt theyr Religion, almoſt as much as the *Catholikes*: neyther will they ioyne iſſue with them in diuers eſſentiall pointes. And therefore the *Proteſtantes* Church, which they beleeue, can no more be called *Catholike* or *Vniuerſall*, then England the vniuerſall world, or Kent the Kingdome of England, or a pruned bow a wheat tree, or a dead finger a man, or a rotten tooth the whole head.

2 The ſecond article is the *Communiõ of Saints*, the which they many waies deny: Firſt by not beleeuing that Chriſt hath inſtituted ſeauen Sacraments, wherein the Saints of his Church Communicate, and ſpecially the true and *Reall Preſence* of our Sauiour Chriſt in the *Euchariſt*, by which (a) all the faithfull receauers participating of one and the ſelfe-ſame bodie, are made one body, as all the parts of a mans bodie are made one liuing thing, by participating of one ſoule. Secondly they deny the *Communion* of the Church Militant and Triumphant, by exclai-

(a) 1. ad Cor. 10. v. 17.

exclaiming (a) against inuocation of saints: by which holy Exercise those B. Saints in heauen and we in earth Communicate, we by prayer glorifying thē, and they by meditation obtaining our requests. 3. They deny the *Communion* of the Church Militant and the (b) soules in Purgatorie, bereauing them of that Christian Charitie: which Charitable compassion and mercifull pittie requireth, & by mutuall affection the members of one body help one another.

(a) Gen. 48. v. 16. Apoc. 1. v. 4.

(b) 1. ad Cor. 3. v. 15. & 15. v. 29.

3 The third Article is *Remission of sinnes:* for they acknowledge no such effect in the sacrament of Baptisme: but only account it as an externall signe or seale, of a prereceaued grace or fauour of GOD by his æternall Predestination, against the expresse word of God: which therfore calleth this Sacrament the (c) *Lauer of regeneration*, for that in it, the soul dead by sinne is newly regenerated by grace. Moreouer they allow not the sacramēt of Penance, wherein all actuall (d) sins committed after Baptisme are cancelled. And that which exceedeth all in absurditie, is to denie that our sins are

(c) ad Tit. 3.

(d) Ioh. 20.

perfectly forgiuen, but onely not imputed, & as it were vailed or couered with the paſsion of Chriſt: all the botches & biles, the filth and abhomination of ſin ſtill remayning, and as it were exhaling a moſte peſtiferous ſent in the ſight of God. For let them ſhift them-ſelues as they liſt, and ſcarfe their ſoares according to their fancies, yet no veile nor mantle can couer the deformitie of ſin, from the percing eyes of Gods perfect vnderſtanding, from which nothing can be concealed.

4 The Puritanes in effect denie that Chriſt is the ſonne of God: for they peremptorilie affirme that Chriſt is God of him-ſelfe, and not God of God. So that he receaued not his Diuinity from his Father: the which poſition flatly taketh away the nature of a ſonne: for the nature of a ſonne is to receaue his ſubſtance of his father, and it implieth contradiction, that the Sonne receaueth his perſon of his father, & not his ſubſtance and eſſence: for the ſubſtance of God is eſſentiall to euery perſon in Trinitie.

Iohn. 8. ver. 24. Iohn. 16. ver. 13.

5 Finally they denie the *Diſcention of Chriſt*

Christ into Hell, and desperately defende that he suffered the paines of Hell vpon the Crosse, whereby they blaspheeme most horriblie that sacred humanitie: as if Christ had despaired of his Saluation, as if God had hated him, and hee had hated God, as if he had bin afflicted and tormented vvith anguish of minde for his offences: for which he was depriued of the sight of God, and eternally to be depriued: all which horible punishmēts are included in the paines of hel, & who soeuer ascribeth them to Christ, blasphemeth more horribly thē *Arrius*, who denied him to be God: for lesse absurditie it were to deny him to be GOD, then to make God the enimie of God. Isa. 66. ver. 24. Mar. 9. 48. Math. 25. ver. 41.

The Protestants haue no meane to determine Controuersies and abolish Heresies.

5. ARTICLE.

AS the Protestantes neither know what they beleeue, nor why they beleeue: so haue they no meanes in their Church to settle them in vnitie of beleefe, nor to determine controuersies:

nor to aboliſh hereſies, as hath the Catholike Church: for our Sauiour Chriſt by his diuine prouidence did fore-ſee, that hereſies were to ariſe in his church, as his Apoſtle S. (a) *Paule* doth vvarne vs: the which as plagues were to infect his flocke, and therefore hee not onelie forewarned vs of them, but alſo gaue vs meanes how to preuent and extinguiſh them. He willed vs to heare his Church, if wee would not be accounted (b) as *Ethnicks* & *Publicans*. (c) Hee ordained Paſtours and Doctours, leaſt we ſhould be carried awaie with euerie blaſte of vaine doctrine. Hee promiſed vnto the Church the (d) aſsiſtance of the Holie Ghoſt, in ſuch ſort as (e) they vvhich would not heare her, would not heare him. The Catholikes therefore beleeuing certainely that the Church cannot erre, that the Generall Councels cannot deliuer falſe doctrine: that the Paſtours & auncient Fathers with ioynt conſent cannot teach vntruthes, when Hereſies ſpring vp, preſenthe with the voice of the Church, (f) plucke them vp euen by the rootes, and ſo euer hath practiſed:

[a] 1. Cor. 11.
[b] Mat. 18 ver. 17.
[c] ad Eph. 4. ver. 11.
[d] Iohan. 14. ver. 17.
[e] Luke. 10. ver. 16.
[f] Act. 15.

and

and after this maner hath ouerthrowne all encounters, falſe opinions, & errours: which the diuell by his Miniſters euer planted, or eſtabliſhed in the world, and ſo they haue bin freed from all braules, and quarrels in matters of Religion.

In the firſt Nicene Councell, was condemned Arrius. In the Councel of Cõſtãtinople, Macedonius. In the Councell of Epheſus, Neſtorius. In the Councel of Calcedon, Eutiches. Vide Aug. li. 2. retract. cap. 50.

But the Proteſtantes admitting the ſole Scripture, as Vmpeire and Iudge in matters of controuerſie, and allowing no infallible interpreter thereof, but remitting all to euery mans priuate ſpirit, and ſingular expoſition, cannot poſsibly without error winde them-ſelues out of the laborinth of ſo many controuerſies, wherewith they are now inueagled and intricated. And the irreconſiliable iarrs betwixt them and the Puritanes, in eſſentiall pointes of faith, giue ſufficient teſtimonie, that they will neuer haue an end, or can haue an end, holding thoſe groundes of opinion, which they obſtinately defende. And finally they haue no argument to prooue, that they haue the true Church, true Religion, true Faith, vvhich all Heretikes which euer were, vvill not bring to condemne the Church of Chriſt aſwel as they. For ex-

ample: they alleadge Scriptures, ſo did the *Arrians:* they contemne Councels, the *Arrians* did not regard them: they challenge to themſelues the true interpretation: the ſame did all Heretikes to this day. And to conclude, they call thē ſelues the litle flock of Chriſt, to whom God hath reuealed his Truth, and illuminated them from aboue, all vvhich the *Donatiſts* with as good reaſon, & better arguments did arrogate vnto themſelues. The ſame I ſay of the *Pelagians*, *Neſtorians*, *Eutychians*, with all the rable of other damned Heretikes.

And to conclude theſe Articles of faith, I ſay that if the principles of the Proteſtants religion be true, Saint *Paule* himſelf exhorteth vs to infidelity, which I proue thus.

Whoſoeuer exhorteth vs to doubt of that which we are bound to beleeue by faith, exhorteth vs to infidelitie.

But S. Paule doth exhort vs to doubt of our Saluation (which wee are bound to beleeue by faith, according to the Proteſtantes Religion.) Ergo, Saint Paul exhorteth vs to infidelitie.

The

The Maior is plaine: for to doubt of matters in Faith is manifeſt Infidelitie: becauſe whoſoeuer doubteth, whether God hath reuealed that which in deed hee hath reuealed, being ſufficientlie propoſed, as reuealed: virtually doubteth whether God ſayeth trueth or lieth.

The Minor is prooued by the teſtimonie of S. *Paule.* (a) *Cum timore & tremore ſalutem veſtram operamini. With feare & trembling worke your ſaluation.* Al feare, whether it be filiall feare, or ſeruile feare includeth both, the one of ſinne, the other of puniſhment. (a) 1. Cor. cap. 2.

ARTICLES CONCERNING good life and pietie.

The Proteſtants are bound in conſcience neuer to aske God forgiueneſſe of their ſinnes.

VVHOSOEVER *is aſſured by Faith that his ſins are forgiuen him, ſinneth moſt grieuouſlie in asking God pardon for them.*

(a) *But all true Protestantes are assured by faith that their sinnes are forgiuen them: Ergo, All true Protestantes sin grieuouslie in asking pardon of God for them.*

The Maior is euident: for who but an Infidell or a mad man would demaund of God the creation of the world, which he is assured by faith that God hath alreadie created? Or Christs Incarnation which alreadie is performed? Or the Institution of Sacramentes which alreadie is affected? In like manner who but an Infidell or a madde man will demaund pardō of his sins, which he beleeueth alreadie by faith that God hath forgiuen? For it is a signe that he doubteth of that which he is bound by Faith to beleeue, which doubting Faith is flat Infidelitie.

Moreouer whatsoeuer we demaund, that wee hope to obtaine: but no man hopeth to obtaine that he alreadie possesseth: as no man will demaund of God his owne soule or body, because already he possesseth them.

The Minor is vndoubted because this is that liuely faith whereby the Protestantes are iustified: by this they apprehend

)Bucer
lib. de
on.art.de
stificat.
Cal. in an-
d. concil.
es.6. & l.
.instit.c.2
.16.17. &
8.Remni.
n examp.
Con.Trid.
es.6.

Nā quod
videt. quis
quid sperat
d Rom. 6.

hend Christ, by this they applie his merits and Passion vnto them, & without this, no man can attaine vnto Saluation.

Hereupon I will inferre that no Protestant can with a safe conscience say the Lordes prayer, becausse hee cannot pray as he ought without true Faith, & call God his Father, and if hee haue true faith he cannot without note of Infidelity vtter this petition, *forgiue vs our sins*, for that most assuredly hee beleeueth & protesteth in the first Nigres of that praier, that he is the Sonne of God, and consequentlie beleeueth by Faith that his sins are forgiuen him.

The Protestants are bound in Conscience to auoide all good workes.

2. ARTICLE.

EVERY *man is bounde vpon paine of eternall damnation to auoide all Deadlie Sinnes.*

(*a*) *But Fasting, Prayer, Almes-deedes, and all good works according to the Protestants Religion*

(a) Luth. in asser. ar. 31. 32. & 36.

religion are deadly ſinnes: ergo, According to the Proteſtants religion all men are bound vpon paine of eternall damnation, to auoide Faſting, Praying, Almeſe-Deedes, & all good workes.

Calu. lib. 3 inſt. C. 12. §. 4. & c. 14 §. 19. Melanct. in loci. tit. de peccat. Confeſſio Auguſtana artic. 6.

The Maior is manifeſt: for the wages of Deadly ſinne is death: (a) *Stipendium peccati mors.*

[a] Rom. 6 verſ. 23.

The Minor is as euident: for according to the Proteſtants religion, & common expoſition of this text of ſcripture. (b) *Facti ſumus vt immundi omnes nos, & tãquam pannus menſtruatæ omnes iuſtitiæ noſtræ.*

[b] Iſa. 64 verſ. 6.

We are made all vncleane, and all our Iuſtices are like a ſtained cloath.

That is as they ſay, the beſt workes we can doe, are infected with Deadlie ſinne, & conſequently deſerue eternall damnation, & therefore to be auoided.

The Protestants either haue no Faith at all, or lie most damnably, in denying that a man assisted by Gods grace, can keepe the Commaundements.

3. ARTICLE.

WHosoeuer *knoweth God, keepeeth his Commaundements. But all true Protestantes knowe God, Ergo. All true Protestants keepe his Commaundements.*

The Maior is expresse Scripture. (a) *Qui dicit se nosse Deum, & mandata eius non custodit, mendax est, & in eo veritas non est: He that saith he knoweth God, & keepeth not his Cõmandemẽts, is a liar, & trueth is not in him.* [a] Ioh. ep. 1. C. vers. 4

The Minor no Protestant doubteth of: for this knowledge of God is nothing else but a liuely Faith, wherwith al zealous Protestants (as they say) are indued. Hence-from manifestly it followeth, that either the most zealous Protestants lacke a liuely Faith, and so are Infidels: or if they haue a liuely Faith, and denie that they keepe, or can keepe GODS Commaundements, they are damnable liers: if they choose the first, they are *Pagans, Heretickes*, or *Iewes*: if they take the second

second they are damnable seducers, & impostersin religion, and consequently their faith is false.

The most points wherein the Protestantes dissent from Catholikes, tend to loosenes of life and Carnall libertie.

4. ARTICLE.

THIS Article may be proued by a generall induction, in all such matters as now the Protestants call in question. First they say that man hath not freewill to doe good, but all goodnesse proceedeth so from grace, that it lieth not in his power neither to haue it, nor resist it, but of necessitie it must haue effect.

Luther in asser. artic. 36. Mclan. in locis cõmunibus. Parkins in his reformed Catholik the first controuersie.

To what other end tendeth this senseles Doctrine and fatall Fancie, but to make men negligent in disposing and preparing their soules to receaue Gods grace, and to rouse it vpp, and put it in execution after they haue it? making man not much vnlike a sicke Asse, who neither can dispose nor prepare himselfe to seeke for his medecine, but of necessitie

ſitie muſt expect til his maſter thruſteth it into his throate, neither after he hath drunke it, can cauſe it cure his diſeaſe, but careleſlie letteth it worke as it will.

Secondly, they defend that men bee iuſtified by faith alone, the which ſolifidian portion ouerthroweth flatlie true repentance, ſorrow for ſins, Mortification of Paſsions and all other Vertues which tend to the perfect reconſiliation of the ſoule with God, cauſing men only to procure a certaine falſe fantaſticall apprehention of Chriſts death & Paſſion, the which faith although they erroniouſly auerre, cannot be ſeuered frō Charitie, vertues, and good works: yet both experience teacheth that it may, for alſo few or none of them haue fayth becauſe few or none of them haue theſe works: and the ſcriptures plainly proue that all faith: yea, and the moſt Noble faith which hath force to remoue moūtaines, may be without Charitie.

Thirdlie they aſſure vs that (a) Faith once had can neuer be loſt, the vvhich vaine ſecuritie openeth the gappe to all libertine ſenſualitie: for if a man be certaine

1. Cor. 13.

(a) Whitacherus cōtra Camp. aut fides

perpetua eſt aut mil-la eſt. And it is one of the eleuen Articles enacted & decreed of by the Biſhoppes at Lambeth ſome foure yeares a-goe.

taine that he hath true Faith, if it be impoſsible he ſhould looſe it, if he be ſecured that by it alone he ſhall be ſaued, why may he not wallowe in all licencious pleaſures in this life, & neuer doubt of glory in the other? Coulde euer *Epicurus* haue founde a better grounde to plant his Epicuriſme? Coulde euer *Heliogabalus* haue better patronized his Senſuality? Could *Bacchus*, or *Venus* euer haue forged better reaſons to enlarge their dominion.

Fourthlye, they ſaye a man cannot keepe all the Commaundementes: for what other cauſe I pray you, but thereby to make men negligent in the keeping of them, to pretend an excuſe of impoſsibility whenſoeuer they tranſgreſſe them?

Fiftly, why deny they the Sacrament of Penance, but to make men careleſſe howe they liue, and neuer regard the auoyding of ſinnes, as though they were neuer to render an account of them? To hinder that ſhame and bluſhing which men conceiue in diſcouering their ſins, the which are moſt excellent meanes to

deterre

deterre men from ſinning another time: to ſhuffle vp Reſtitution & Satiſfaction of iniuries committed againſt our neighbours, to drawe men from remorſe of conſcience, by burying their ſinnes in eternall Obliuion: the ſoares whereof Confeſsion rubbeth, and cauſeth remembrance.

Sixtly, why exclude they the true & Reall Body of Chriſt from the Bleſſed Sacrament of the Altar, but for that they perceiued howe by the preſence thereof, they were deterred from ſinne & wickedneſſe? For they knew wel that ſinfull liues comforted not with thoſe ſacred myſteries, and therefore they rather reſolued to baniſhe Chriſt from the Sacrament, than ſins from their ſoules.

Finally, for what other cauſe haue they ioyned a newe Negatiue Religion, wholy ſtanding vpon negatiõ of Sacraments, Ceremonies, Rights, Lawes, Cuſtomes, & other papiſtical points of the Catholike Church; but for *Faſting*, to bring in Feaſting; for *Praying*, Playing; for *Deuotion*, Diſſolution; for *Religious* feare of God, vaine Security; for *Zeale*

and

and mortification, a number of vayne verball Sermons, & to conclude for a positiue working, a flat deniall almost of al points of faith and religion.

The

The Protestants make God the Author of sin, the only cause of sin, that man sinneth not, that God is worse then the Diuell.

5. ARTICLE.

WHOSOEVER *defendeth that God commaundeth, perswadeth, vrgeth, impelleth to sinne, maketh God the cause of sinne.*

(a) But all Protestantes say that GOD commaundeth, perswadeth, vrgeth, impelleth to sinne: Ergo, the Protestants make God the cause and author of sinne.

The Maior I proue: for if God perswade, or impell men to sinne, as for example: *Iudas* to sell Christ, Saint *Peter* to denie Christ, the Iewes to Crucifie Christ: questionles he intended the Sacriledge of Iudas, the negation of *Peter*, the murder of the Iewes, and this much more effectually then *Iudas*, *Peter*, or the Iewes: for who can resist his impulsion? Or who can frustrate his intention? *Voluntati eius quis resistet?* Who is able to oppose him-selfe against his will? Yet

(a) Caluin li. 1. instit. cap. 17. § 11. & cap. 18. §. 4. l. 3. cap. 23. § 7. 8. 9. Quintuis Ser. de prouidentia. Beza aphris.

what man is he, that in conſcience were not bounde to conforme his will, vnto the will of God, who is the authour of all good willes, and the firſt rule & ſquare of all regular willes. *Iudas, Peter*, and the Iewes, if they had followed the motions of God, who could haue blamed them, for following him, who could not erre in impelling, no ſinne in perſwading them.

But ſome will ſay, that God mooued them for a good ende: *videlicet*, the redemption of Man, and they intended an ill ende, to witte, lucre, reuenge, or ſome other ſineſter effect. Yet this ſhift will not ſaue the ſoare; for euil may not be done, that good may followe. *Non ſunt facienda mala, vt inde veniãt bona:* For otherwiſe a man might ſteale to giue almes, be drunke for a meriment, commit adulterie to beget children. Moreouer, why might not *Iudas, Peeter*, or the *Iewes*, intend that good end which God intended, and yet haue ſold, denied, and Crucified Chriſt, conforming their intentions to his, they being inſtruments, and he the firſt moouer?

Ad Ram. 3 verſ. 8.

Againe

Againe it cannot be saide: but that God indirectly, & most effectually intended their sinnes; for he that intendeth any effect wherwith another effect is necessarily conioyned, consequentlie intendeth it, as for example. He that intendeth to burne a Sip in the midst of the Sea, intendeth consequentlie the death of all the men which be in her. In like manner, if God intended that *Iudas* should sell Christ, vnto which action sinne was necessarilie adioyned, consequently God intended the sinne as well as the selling.

The Minor is too too euident: for the Protestantes deride Gods permission, they say that all his actions are æuergeti call, or effectual: they desperately auer, that *Paules* Couersion, and *Dauids* Aduoutrie, were in like manner the workes of God, and as he elected some to glorie before the preuision of workes, so he reiected some from glorie before the preuision of sinnes. Cal. lib. 3. instit. cap. 18. §. 1.

Here-hence I inferre that according to the Protestantes principles God is most properly the author of sinne, be-

cauſe he impelleth moſt effectualy ther-vnto.

Next that hee is the onely Author of ſinne, for that he enforceth men vppon neceſsitie to ſinne, and they as inſtruments, follow the motion of theyr firſt cauſe.

Againe, that man ſinneth not; for vvhere there is neceſsitie of ſinning, there is no ſinne, for ſinne is free or no ſinne: beſides, how can man ſin in conforming his will with Gods will?

Finallie, God is worſe then the Diuell: for that the wickednes of the Diuell, principally conſiſteth in the mooving, perſwading, and inducing of men, to ſinne: the which by the Proteſtantes confeſsion, God perfourmeth more effectuallie then the Diuell, becauſe the motions of God are more forcible, and leſſe reſiſtable, then the illuſions or ſuggeſtions of the Diuell.

Many ſins moreouer are acted without the temptations of the Diuell, ſome of ignorance, ſome of paſsion, but none without the motions of God: ſo that God is worſe than the Diuell, both in cauſing

causing a greater multitude of sins than the Diuell, and in the forcible manner of causing sinnes, which the Diuell cannot attaine vnto. The which Doctrine is as good a ground for Atheisme, as euer hell coulde deuise: for were it not much more reasonable to saye, there were no God at all, than to beleeue there were such a God as commaundeth, perswadeth, vrgeth, impelleth men to sinne, and yet for the same sinnes wil tormente them with the inexplicable paines of Hell.

That Faith once had may be lost.

6. ARTICLE.

VVHosoeuer *leeseth his Charity, leeseth his Faith.*

But Dauid *when he killed* Vrias *lost his Charity: Ergo.* Dauid *when he killed* Vrias *lost his Faith.*

The Maior is a principle vndoubted of in the Schooles of Protestantes: for

they peremptorilye affirme that true Faith (such as was in *Dauid*, one of Gods elected) can no more bee seuered from Charity, than heate from fire, or light from the Sunne, and therefore if *Dauid* killing *Vrias* lost his Charity, no doubt but there-with-all, he lost his Faith.

The Minor I proue: for *Whosoeuer remaineth in death, is without Charity. But* Dauid *when hee killed* Vrias *remained in death: Ergo.* Dauid *when hee killed* Vrias *was without Charity.* If hee was without that, which once he had, no doubt but then he lost it, for he was depriued there of for his sinne.

The Maior proposition of this last syllogisme thus I proue: for Charitye is the life of the soule, and it is as impossible for a man to haue Charitye and remaine in death, as it is impossible to be dead in body, and yet indued with a reasonable soule.

The Minor cannot be denied, to wit, that *Dauid* by killing *Vrias* remained in death: for it is the expresse worde of God. *Qui non diligit, manet in morte.* He that loueth not (his neighbour,) remaineth

neth in death: but certaine it is, that *Dauid* loued not *Vrias* when he killed him, *Ergo* likewise certaine it is, that *Dauid* remained in death.

The same position might easily bee proued out of the eighteenth Chapter of *Ezechiell*, verse twenty foure. *Si autem auerterit se iustus a iustitia sua, &c.*

The Protestants shall neuer haue life euerlasting, because they will haue no merits, for which euerlasting life is giuen.

7. ARTICLE.

WHatsoeuer *is giuen as wages, is ginen for workes.*

But the kingdome of Heauen is giuen as wages: Ergo. The kingdome of Heauen is giuen for workes.

The Maior or first proposition maye be declared after this manner: for example, her Maiestye may bestowe 1000. pounds a yeere vpon some suiter, either gratis, of meere liberality, and so it is called a gifte, *Donum*, a grace or fauour: or vpon condition, if he behaue himselfe manfully

manfully in the warres of *Ireland*, and in this caſe the reuenue is called *Merces*, Wages, *Remuneratio*, *Stipendium*, a reward or payment, and although her Maieſty did ſhewe him a grace & fauour to promiſe ſuch a reward for performing ſuch a worke, the which he was bounde vpon his alleageance otherwiſe to performe, yet once hauing promiſed, & the worke being performed, her Maieſty is bound vpon her fidelity and iuſtice to pay that ſhee promiſed.

In like manner God may giue vs the kingdome of Heauen, without any reſpecte or regard of workes, as he giueth it to little Children which are Baptiſed, and ſo it is a meere giſte, & a pure grace. Or he may giue it with ſome reſpect vnto our workes, and ſo he giueth it to all them, who hauing vſe of diſcretiō keepe his Commaundements, & for this cauſe it is called Wages, *Merces*, a reward, and thus the Maior muſt be vnderſtood: to wit, that whatſoeuer God giueth as wages, is giuen for Workes, & ſuch wages are called Merits. Wages then & Merits haue a mutuall relation: for what are wages,

Ad Rom. 4. verſ. 5.

wages, but a rewarde of Merits? & what are Merits, but a desert of wages.

The Minor is most plaine, and inculcated in Scriptures. *Voca operarios & redde illis mercede.* Call the Workemen & pay them their wages. *Ecce ego venio & merces mea mecum est, reddere vnicuique secundum opera sua.* Loe I come, and my Wages with me, to giue to euery one according to his workes. Apoc. 22. vers. 12. *Vnusquisque propriam mercedem accipiet, secundum suum laborem.* Euery one shal receiue proper wages, according to his labour: the like we haue in twentye other places of Scripture, all which infallibly proue, that the Kingdome of Heauen is giuen as wages for merits: and consequentlye, that Protestants, who are enimies to merits, shall neuer attaine vnto the Kingdome of Heauen, which is purchased by good workes and merits. And for such men we may well say, that Heauen was neuer made, no more than learning for him that wil neuer studie, nor vertue for him who despiseth the exercise thereof. 1. Cor. 3. vers. 8. Math. 5. vers. 12. & cap. 6. v. 1. 1. Tim. 5. vers. 18.

A Concluſion vnto his moſt ſpeciall friend Maſter F. T.

THVS my deare friende I haue ſet downe thoſe reaſons which induced me to receaue the Catholike Faith, and for which I continue therein. Conſider I pray you, whether they be not ſo ſubſtantiall and waightie, as anie vviſe man might accept and allow of, or at leaſt might cauſe a reaſonable doubt of religion arile in his minde, concerning the proteſtants faith: for if theſe be true as queſtionles they are moſt true, what man of iudgement will hazard his ſoule vpon a religion peſtered with ſo manie notorious abſurdities, and palpable errours? Eternall damnation is a matter of no ſmal moment, when the ſoule is once plunged into theſe flames, it is paſt recouerie: farre he leapes, and ill he lights that iumpeth into Hell, and queſtionles without true faith you ſhal neuer come to heauen. Vrge your Miniſters there-

fore

fore to satisfie your conscience in answering these Articles, will them to replie with Maturity, and cause them answere distinctlie, and as they thinke in their consciences: for I feare they will rather doe it for a forme, to seeme to say some thing, then they will be iudged ignorant by silence in saying nothing. And with this I rest at your deuotion, expecting what your new Euangelists can answere to these iust accusations, of their erroneous Religion.

From my Chamber in Anwerpe this first of March. Your louing friend. *H. T.*

FINIS.

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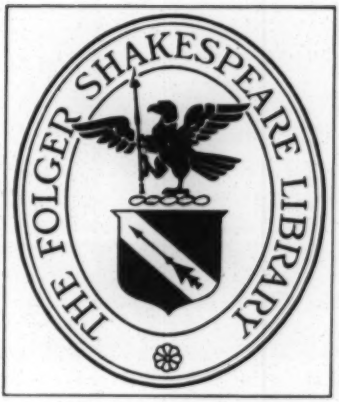
Collated & Perfect
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